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Work and Workers.

DR. RIGGS, of Auburn Theological Seminary, lectured at Chautauqua during the first term on the Gospel and Epistles of John. At the same place President Harper has been delivering a course of lectures on "The Prophecies Concerning the Fall of Jerusalem."

WE note the following from August *Biblia*: Mr. Bliss is now preparing a memoir of his work at Tell el-Hesi, which will be published in the Autumn. After a preliminary chapter, showing how his work fitted into that of Dr. Petrie, and stating the clues by which he determined the various town-levels, he will describe the appearance of each town, beginning with the lowest and most ancient one, together with the objects found. The final chapter will include some account of the camp life with people, Arabs, etc. The book will contain many plates and illustrations.

THE same number of *Biblia* contains an extract from the letter of a correspondent, who writes: "When Miss Amelia B. Edwards died, the newspapers, as a rule, did not do justice to the great woman. Even the '*Academy* and '*Athenæum*' had shorter articles than were her due. Through the kindness of Mrs. John A. Logan I have received several good articles, but until I read Dr. Winslow's '*The Queen of Egyptology*,' I did not have any ideal biography."

DR. JAMES A. CRAIG, formerly of Lane Theological Seminary, who has been studying in London and Berlin during the past year, has been called to the University of Michigan as Professor of the Semitic Languages. His work in the British Museum has been for the most part on the religious texts of the Assyrians.

PROFESSOR FRIEDRICH DELITZSCH, the eminent Assyriologist of Leipzig, has received a call to Breslau as professor of the Semitic languages, and has forwarded his acceptance. The younger Delitzsch has many friends in America, almost all of the Assyriologists having studied under him. Since 1885, when there were ten Americans studying with Delitzsch, the Leipzig faculty has lost three prominent men—Fleischer, the Arabist, Franz Delitzsch, (both dead), and Friedrich Delitzsch, who goes to Breslau.

THE *Assembly Herald* of July 25 thus speaks of Bible study at Chautauqua: In the work of the first Chautauqua Assembly the study of the Bible was an important factor, indeed, the most important element—the heart of

the Chautauqua idea in its infancy. Through all the changes which have come to Chautauqua, this center of Chautauqua life has not only remained an essential factor, but has continually widened and developed as the years have brought new men, new methods, and new light on old problems. Beginning with a normal class for Sunday-school teachers, the work has grown until it now stands an organized school, holding daily sessions and offering courses of study which appeal to Bible students of every relation of life,—the normal work still continuing by the side of the more comprehensive plan. The Bible school is divided into terms of two weeks each. During the second term the following subjects were presented: The Psalms, Professor Harper; The Epistle to the Romans, Professor Horswell; The Wisdom Books, Professor Burnham; The History and Prophecies of the Babylonian Period, Professor McClenahan; The Historical Study of the Book of Revelation, Mr. Votaw.

THE Lipsius library, purchased by Hartford Seminary, has recently arrived. It was owned by Professor R. A. Lipsius, Professor of Theology at Jena for many years, whose death occurred a year ago. Professor Lipsius was the editor of an annual critique of theological literature and of one of the most influential of the theological quarterlies of Germany. The library consists of about three thousand titles, more than half being in the fields of constructive and controversial Systematic Theology. The *Hartford Seminary Record* for June says of this library: "It is preëminently a library of recent works. In the department of works on the Philosophy of Religion, for instance, more than half of the whole contents has been published within the last ten years. It is composed mostly of German works, but a generous sprinkling of English and American books and magazines shows its reach. Abbott, Allen, Schaff, Stevens, Horton, Hatch, Martineau, are among the many names familiar to English readers which it contains." Over four hundred works relate to the New Testament and a large number treat of the Old Testament.

THE following is from the *Independent*:—The publication of the great catalogue of the books in the British Museum, which, in manuscript form, embraces more than two thousand volumes, and was begun in 1881, has advanced at such a rate that the completion can be looked for about the year 1900. The latest volume, just issued, catalogues the complete Bible editions in the museum, of which there are three thousand, and is a most valuable contribution to biblical bibliography. The catalogues of the separate editions of the Old and the New Testaments, as also of the separate books of the Bible, will be published later. The British Museum has, with the sole exception of the Royal Library at Stuttgart, Würtemberg, the largest collection of Bible editions in the world. The oldest Polyglot Bible in the collection is that of 1514-17, published through the munificence of Cardinal Ximenes of Spain, in Hebrew, Greek and Latin texts. Its copy of the Plantin Polyglot Bible, published in Antwerp, 1569-73, is especially valuable, being the one

which King Philip II., of Spain, presented to the Duke of Alva for having subdued the Protestant Netherlands. Of the seventy-five editions of the Latin Bible published in the fifteenth century, all of which are represented in this collection, the Mazarin Bible of 1452, printed by Gutenberg, is the oldest, and, indeed, is the oldest book published. The museum has three copies of this edition. The oldest English Bible is that of 1535, done by Miles Coverdale but printed on the Continent. An English New Testament was being printed as early as 1525 in Cologne, but on account of the bitter persecution of the Catholics, was suppressed after ten sheets had been printed. The museum has this fragmentary edition joined together with two proclamations of Henry VIII., the *defensor fidei*. The first of these, dated 1530, which, with the threats, forbids the publication of an English translation of the Bible; while the second, of 1541, expressly orders that in each church the Bible shall be read in the vernacular. The total number of editions of the English Bible in the museum is eleven hundred. The first German Bible was published by Johann Mentelin of Strassburg, in 1466. The museum possesses ten editions of that German Bible which appeared before the days of Luther and the Reformation, and even this collection is far from exhaustive, as the recent researches of Pastor Walter have shown. One copy of a German bible of 1541 contains annotations from the hand of Luther; a second, printed in 1558, was the copy used by Duke August of Saxony. The new volume of the catalogue gives editions of the completed Bible in more than ninety languages and dialects. It is noteworthy that no complete edition of the Scriptures exists in Japanese.

THE surveying and map work of the Palestine Exploration Fund is now complete. Its energies in the future will be devoted to excavation. The raised map of Palestine now on exhibition at Chicago is exciting much interest. Concerning it, Professor Theodore F. Wright, Secretary of the Fund for the United States, writes:

"With the production of this contour map the Fund has reached the goal of its work in surveying and mapping the country, and it has done its task in spite of great obstacles with thoroughness and the utmost fidelity." "Probably no piece of ground in the world of the same size so greatly requires to be seen in contour in order to have its features understood. The map is very light but firm, being bordered and braced at the back with wood. It is easily fixed to a wall. The dimensions are seven feet and nine inches by four feet and three inches. The extremely convoluted nature of most of the surface is brought out at once. The depth of the valley is very impressive. It is on the same scale as the twelve-sheet map, three-eighths of an inch to the mile, but extends as far to the North as the twenty-sheet map. I am unable to say just what the cost to Americans will be, but wish to correspond with anyone who desires to obtain this copy or another."

Professor Wright adds also: "The ten quarto volumes of the Eastern

and Western survey and a full set of the statements are here and will not be sent back if a purchaser can be found in this country. This opportunity is of course the first and the last of its kind." The exhibit is in the Manufactures Building, southwest gallery, British section, B, 40.

VERY important excavations have recently been begun at the temple of Deir El-Bahari at Thebes by the distinguished Egyptologist, Edouard Naville, working under the auspices of the Egypt Exploration Fund. *Biblia* for August publishes an interesting article by Miss Kate Bradbury, written for the Manchester (Eng.) *Examiner*, on the work of the Fund, especially at Deir El-Bahari. We quote the following from this article: "The Egypt Exploration Fund carries on its work by permission and grace of the 'Service des Antiquites de l'Egypte.' Until a few months ago the sites placed at its disposal were all in the Delta, where excavations are not only costly but to a certain extent full of disappointment for the explorer, who finds that the all-pervading mud of the inundations has left him little beyond stone and pottery to recover. Papyri must have been carbonized to survive the damp of the Delta. In that case, they may now be saved as a layer of tinder which a rude breath would scatter, and yet be decipherable if carefully transmitted into the hands of patient skill and scholarship—if so be that the ink of their writings is not vegetable. So it fell out with the papyri of Tanis, recovered by Mr. Flinders Petrie. Two of them have already been reproduced and translated. . . . Both papyri are of great scientific value." Comparing the Delta with Upper Egypt, she writes: "The rocks and sands of Upper Egypt are dry and conservative, and the working season is not there limited by the inundation, but only by the heat. It is therefore far easier and more profitable for the archæological excavator to work there than in the Delta, and the Egypt Exploration Fund has reason to congratulate itself that Monsieur de Morgan, the new director of the Ghizeh Museum, has accorded it a site in Upper Egypt, and the excavation of the great Theban temple of Deir el-Bahari, a temple which is architecturally and artistically unique. The work will be one of years, and the society is fully sensible of the responsibility to the world which this trust entails upon it." The following is a brief description of the temple itself, and of previous excavations there: "The temple of Deir el-Bahari is chiefly connected with the times of the powerful XVIII. Dynasty (circa B.C. 1700). It stands in a natural amphitheatre of golden limestone rock, and is built—on an axis of 150 feet—in four successive terraces rising towards the west and into the hill. Its modern name of Deir el-Bahari, or the 'Convent of the North,' was received because a Coptic monastery was constructed on and of the ruins of the heathen temple by early Christians of the Thebaid. Apart from their own interests, the walls, ruins, and traces of that convent have to be reckoned with in the new excavations, since the Christian Egyptians duly followed the time-honored plan of using ancient sculptures and inscriptions for new building material. Mariette exca-

vated the length of the temple on its southern side, piling his rubbish on the northern side of the terraces, and laying bare the beautiful and detailed inscribed sculptures which set forth the history of Queen Hatshepsu's expedition to the Land of Punt, as in a gigantic illustrated book of travel. The scientific value and interest of this pictorial record is as great as its artistic charm. Mariette's rubbish requires thorough sifting before it is finally dismissed, for in his haste to uncover the temple he cast aside from its context much historical evidence whose worth was then unappreciated. At that time it was not recognized as an axiom in working out the results of archæological excavations that the commonest things, such as potsherds, are found to yield the best chronological data to the omniscient archæologist."

IN another article, published likewise in the August *Biblia*, Monsieur Naville himself gives an account of his work at Deir el-Bahari. He precedes this with a short statement of Mariette's discoveries. "Mariette first excavated the temple. Following the central avenue which leads to the sanctuary, he cleared a great part of the southern side, throwing over on the northern side all the rubbish which he could not get rid of. The most important part of his discoveries consisted of the supporting wall of the upper terrace, with sculptures depicting a naval expedition to the land of Punt; the rock-cut sanctuary of the goddess Hathor, where the goddess is seen in the form of a cow, suckling the young queen, Hatshepsu, Hatasu as she is incorrectly called, and the great hall of offerings. On the northern side, Mariette, and after him M. Maspero, dug out part of the portico at the foot of the upper terrace, and a small sanctuary corresponding to that of Hathor, which was found full of mummies of recent date."

M. Naville has cleared completely the northern half of the upper terrace. Among his own discoveries are :

(a) A long hall, with well preserved sculptures of gigantic proportions, showing Hatasu and Thothmes III. making offerings to Amon.

(b) An open court, next to this, limited on the north by the mountain, on the east by the remains of a chamber with columns.

(c) Opening from this court, a small rock-cut chapel, the funeral chapel of Thothmes I. The ceiling, well painted in blue with yellow stars, is an Egyptian arch. . . . The king is seen there with two different queens; one of them, Ahmes, is well known; the other one, Seuseneb, so far as M. Naville knows, has not yet been met with.

(d) A great square altar in limestone, to which access is given by a flight of steps. This is just before the door of the chapel. The inscription says that a royal person—evidently Queen Hatasu, though her name is hammered out—"built a large altar in white stone to her father, Ra Harmakis;" meaning, perhaps, her deified father, Thothmes I. The altar is a platform, sixteen by thirteen feet and five feet high, with ten steps leading up to it. It had a low parapet like the terraces, in order to prevent the offerings from falling

into the court, and probably there was a smaller altar in hard stone placed on the top. It is the only altar of this kind known in Egypt.

(e) One of the sides of a large shrine of ebony, more than six feet high, erected by Thothmes II. "Ebony never being found in large pieces, the whole panel is made of small fragments, held together by ebony pegs, which have been used with the greatest skill as part of the sculpture. This shrine was erected by Thothmes II., who says in the inscription that it was made of ebony 'from the top of the mountains' in honor of his father, Amon. But everywhere the figure of Amon has been cut out with a knife, evidently by the heretical kings. . . . It was a very difficult and delicate task to lift out the panel and to pack it without running the risk of seeing the whole thing fall to pieces, as ebony is very heavy wood. . . . It is now on its way to the Ghizeh Museum, where it will have to be repaired by a skilled cabinet-maker before being exhibited."

(f) Fragments of a sculpture representing the transportation of obelisks and other heavy monuments. "The Copts, who built their convent over the temple, have practised the most ruthless destruction among the very beautiful sculptures which adorned it. They have scattered all over the building parts of a most interesting stone which, I believe, belonged to the lowest terrace. Some of its fragments are built into walls, others have been used as thresholds or stairs, others piled together with capitals and bricks in the clumsy partitions which they raised between the rooms of the convent. I carefully gathered and stored all the blocks I found belonging to that series which represented the transportation of obelisks and other heavy monuments. The most interesting of these blocks shows an obelisk lying on a high boat, where it has been placed by means of a sort of sledge, on which it still rests. The high boat is towed by a small one rowed by several men. Unfortunately, the block is small; we see only the top of the obelisk, but we may hope next Winter to find the remaining parts. It is the first time anything has been discovered relating to the transportation of obelisks."

(g) A very curious inscription concerning the birth of Hatasu and her accession to the throne. It is on the supporting wall of the upper terrace. We see the god Anubis rolling an enormous egg, and goddesses suckling the young queen; further, we come to her enthronement by her father. Thothmes I. is seen in a shrine, stretching forth his hands towards a young man, who is the queen. The young man is hammered out, but still discernable, as well as the long inscription which accompanies the picture and which relates how Thothmes called together the grantees of his kingdom, and ordered them to obey his daughter. There is an obscure allusion to his death, and a description of the rejoicing when she ascended the throne."

M. Naville concludes as follows: "This short summary shows how rich a place is Deir el-Bahari, and how much we may expect from further excavations, which I hope will be resumed in the autumn. I must add that in the rubbish I found a great many Coptic letters written on potsherds or on pieces

of limestone. They contain the correspondence between certain monks called Victor, John, Abraham, Zacharia, etc. They usually begin with a salutation, and sometimes with the formula: 'In the name of the Father, of the Son, and of the Holy Ghost.' These letters have all been sent to Europe, and are the property of the Fund."

ACCORDING to the report of the Chautauqua Literary and Scientific Circle there are now 1,400 circles, 500 having been organized the past year. The class of '96, which was organized last year with 300 members, has increased to more than 1,000. Upward of 2,000 members are pursuing the advanced course.